# CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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VOL. II. NEW-YORK, SATURDAY, JUNE 29, 1833. NO. 35.

## MINUTES

*Of the Proceedings of the Universalist State Convention of New-York, for* 1833.

1. Met in Utica, according to adjournment, May 29th, and were called to order by the Standing Clerk.

2. United in prayer with Br. Morse.

3. Appointed Brs. C. F. Le Fevre, Moderator, *T. J. Sawyer*, Clerk, and *P. Morse*, Assist. Clerk.

4. Appointed Brs. Skinner, Morse and Messinger, a committee on letters of fellowship and ordination.

5. *Resolved*, That the Convention invite the ministering and lay brethren present to aid in the *deliberations*, (only,) of this body.

6. Received and accepted the report of the "committee of three whose duty it shall be to hear and report to this Convention," any complaints preferred—which was, that no complaints had been laid before them during the past year.

7. Appointed Brs. Morse, Skinner and Sawyer to act as the aforesaid committee for the ensuing year.

8. *Resolved*, That this body recommend the Central Association, to divide itself into two Associations, at its next session.

9. Received and accepted the report of the committee on fellowship and ordination, viz: That letters of fellowship be granted to Brs. Timothy C. Eaton, William Whittaker, jr. and William Queal; and ordination conferred on Brs. Shaler J. Hillyer, Jeremiah H. Whelpley, and Daniel R. Biddlecom.

10. Whereas, we feel the want of a suitable commentary on the New Testament, and whereas our rapid increase would, in our opinion, fully warrant the undertaking of such a work, Therefore

(1.) *Resolved*, That we recommend some qualified person to prepare in a popular form, a commentary on the New Testament which shall serve the general cause of truth.

(2.) *Resolved*, That Br. Hosea Ballou, 2d, of Roxbury Mass. be solicited to write and publish the proposed work.

(3.) *Resolved*, that in our individual and public capacity we will aid and encourage Br. Ballou in the furtherance of this design, by obtaining subscriptions, or in any other manner which the execution of the work may require.

(4.) *Voted* That Br. S. R. Smith be requested to address Br. H. Ballou, 2d. communicating to him the preceding resolutions.

11. *Voted*, That the thanks of this Convention be presented to Br. C. F. Le Fevre for the annual opening Address delivered before this body, and that a copy of the same be requested for the press.

12. Appointed Br. P. Morse to deliver the next annual address, and Br. A Peck as substitute.

13. *Voted*, That it be recommended to the respective Associations of Universalists in this State, to ascertain as soon as practicable, and report to this Convention, through the medium of their Standing Clerks, or committees appointed for that purpose, the *number* and *location* of Universalist societies within their respective limits; the number of members at their formation, and the the increase and diminution up to this time; the amount, or proportion of time they are supplied with preaching, by whom, and such other statistics as may be deemed interesting to this body, or to the Universalist public.

14. Appointed Brs. I. D. Williamson, T. J. Whitcomb, (ministers,) Maxcey B. Newell, and S. Van Schaack, (laymen,) delegates to the Convention to be holden on the third Wednesday and Thursday of September next, in Strafford, Vt.

15. Appointed Br. Grosh to prepare these Minutes for the Magazine and Advocate, and accompany the same with a Circular Letter.

16. Adjourned, by uniting in prayer with the Moderator, to meet again in Utica, on the last Wednesday in May, 1834.

C. F. Le Fevre, *Moderator.*

T. J. Sawyer, Pitt Morse } *Clerks.*

ORDER OF PUBLIC SERVICES.

*Wednesday morning.*.—Prayer by Br. Stephen R. Smith. Annual Address by Br. C. F. Le Fevre. Benediction by the same.

*Afternoon.*—Prayer by Br. I. D. Williamson. Sermon by Br. T. J. Sawyer, Matt. xxii, 37. Prayer by Br. J. Freeman.

*Evening.*—Prayer by Br. R. O. Williams. Sermon by, Br. William Whittaker, jr. Isa. xlvi, 12. Prayer by Br. Paul Dean.

*Thursday morning*—Prayer by Br. N. Doolittle. Sermon by Br. T. F. King, 2 Cor. iv, 1, 2. Prayer by Br. A. Peck.

ORDINATION.

*Afternoon.*—Introductory prayer by Br. Jacob Chase. Sermon by Br. P. Morse, John i, 17. Ordaining prayer by Br. T. J. Whitcomb.—Charge and delivery of the Scriptures by Br. S. R. Smith. Right hand of Fellowship by Br. I. D. Williamson. Concluding prayer by Br. J. Potter.

*Evening.*—Prayer by Br. J. Potter. Sermon by Br. Paul Dean, Matt. viii, 11. Prayer by Br. C. F. Le Fevre.

***Sermons were delivered on Friday afternoon at New-Hartford, and in the evening at Clinton, by Br. Dean; and in Utica, on Friday evening, by Br. Peck.

*Ministerial Delegates present.*—D. Skinner, Utica; S. R. Smith, Clinton; G. Messinger, South Bainbridge; Alfred Peck, Montrose, Pa.; C. F. Le Fevre, Troy; T. J. Sawyer, New-York; P. Morse, Watertown; O. Whiston, Oswego; J. Gregory, Salisbury; O. Roberts, Cedarville; G. Sanderson, Genoa.

*Ministering Brethren present, who were not Delegates.*—David Biddlecom, Cazenovia; Daniel R. Biddlecom, Deerfield; J. Potter, Cooperstown; I. D. Williamson, Albany; J. Chase and W. Queal, Mottsville; R. O. Williams, Amsterdam; C. S. Brown, Oxford; L. C. Brown, Fort Plain; J. Bushnell, Sullivan; S. J. Hillyer, Brooklyn, L. I.; T. J. Whitcomb, Scenectady; J. Freeman and J. E. Homes, Hamilton; T. F. King, Portsmouth, N. H.; P. Dean, and G. Campbell, Boston, Mass.; T. C. Eaton and W. E. Manley, Clinton; J. H. Whelpley, Felt's Mills; N. Doolittle, Lisle; W. Whittaker, jr., Hudson; S. W. Fuller, Leyden; J. Britton, Sharon; A. K. Marsh, (late of Vermont,) Plymouth, Chenango county; W. Underwood and A. B. Grosh, Utica; J. Perry, Pompey.

*Lay Delegates present.*—J. A. Norton and David Dunbar, Central Association; William Monroe, Chenango Association; S. Van Schaack, Hudson River Association; N. Merriam, Mohawk River Association.

There were no lay delegates from either the Black River or Cayuga Associations. The Central Association, only, was represented by a full delegation.

## CIRCULAR LETTER.

To the whole family of mankind the Universalist Convention of the State of New York sendeth salutations of grace, mercy and peace from God our common Father, and from Jesus Christ our Savior and Lord.

We have again been permitted to enjoy a cheering and edifying session of brethren gathered together from the various Associations composing this body. We have been assisted in our deliberations, and aided in our ministerial labors by many dear brethren who kindly visited us and shared of our common joys. By the list accompanying the Minutes, it will be seen that *thirty-nine* ministering brethren attended this session—a larger number than ever before honored us with their presence. And when the harmony and order which prevailed are taken into consideration, who can doubt that it was good for us to be together.

The proceedings of the Council are before you. Each measure is important and interesting in its respective sphere. They all speak for themselves. Well matured—carefully considered, and, I believe, unanimously adopted, they commend themselves to a like consideration in you, and adoption by you, and need no further comment at my hands. By them you will learn that letters of fellowship have been granted to three brethren, whose past labors give evidence of future usefulness; and ordination was conferred on three others, who, I feel assured, will never be unmindful of the high vocation unto which they have been called.

Assurances of the onward progress and increasing influence of our most holy faith have reached us from nearly every section. Let but Universalists use means in accordance with their faith—"renounce the hidden things of dishonesty"—and *live* their doctrine, by manifesting in their conduct its purity and power, and these assurances will never fail. In these things, our dependence must not be on the ministry alone, but more particularly on the laity—on the people at large in our denomination. The *people*, and not a particular *order* or *profession*, must defend, and advance, and exemplify a cause which is so peculiarly theirs. Let them see to it. I regret that their neglect has given me cause for this monitory exhortation. But where were the lay delegates? Are not our deliberations and our general measures worthy of their attention—of their co-operation when good, and opposition when evil? Or do they suppose we have an infallible and perfect ministry? I hope no cause for this remonstrance will ever again occur.

The services of the sanctuary were well attended. The word was preached in demonstration and with power—was listened to with devout attention and joy—and the praises of God were hymned with the understanding also. May the word preached long continue to exert its purifying and energetic influence on those who

heard, and through them on the several circles of society in which they move.

Finally, Let us, while we gratefully remember the discouragements and difficulties of the past, and feel the bright and joyous anticipations, created by the experience of present prosperity and success, take heed to our steps, carefully ponder our ways, and diligently manifest our gratitude to God, by serving one another in love, so that whether triumphant or not, we may feel conscious of having done all we could to deserve it.

Per order,

A. B. GROSH.

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[We give below merely the list for Maine, New-Hampshire, Vermont and New-York. The lists in other states, as published by us some weeks since, we believe are materially "correct."]

**LIST OF UNIVERSALIST MINISTERS.**

MAINE.

E. B. Averill, Orland
George Bates, Turner
S. Brimblecom, Westbrook
Wm. A. Drew, Augusta
Thomas Dolloff, Jay
S. Farrar, Bristol
J. K. Fulmer, Monteille
William Frost, Dexter
James Hall, Anson
Henry Hawkins, Fryeburg
Joel Miller, Dixmont
M. Rayner, Portland
Seth Stetson, Buckfield
J. Stoddard, Chesterville
E. Wellington, Athens
J. Woodman, New-Gloucester
—— Smith Camden.
Charles Leadbeter, Concord
B. Burseley, Sangerville
A. Dinsmore, New-Gloucester
Timothy Dunton, Liberty
N. C. Fletcher, Thomaston
Calvin Gardner, Waterville
M. McFarland, Montville
G. P. Leonard, Millburn
A. A. Richards, Parkman
C. Smith, Wayne
D. T. Stevens, Sumner
Z. Thomson, Farmington
T. Whittier, Farmington
Daniel Young, Avon,
Dr. Alex. Hatch, China

NEW-HAMPSHIRE.

Darius Forbes, Langdon
Henry Knapp, Lebanon
Josiah Gilman, Guilford
W. S. Balch, Claremont
Ithiel Smead, Roxbury
T. F. King, Portsmouth
Jos. P. Atkinson, Somersworth.
L. C. Marvin, Alstead
Stillman Clark, Plainfield
H. F. Stearns, Wendell
David Cooper, Washington
John G. Adams, Rumney
Robert Bartlett, Hopkinton

VERMONT.

Ammi Bond, Bennington
Aurin Bugbee, Guilford Centre
W. W. Wright, Weston
Wm. S. Ballou, Hartland
Eri Garfield, Bethel
Kittredge Haven, Shoreham
Thos. Browning, Waterbury
B. H. Fuller, Richmond
Eli Ballou, Swanton
F. J. Briggs, St. Albans
John Annier, Waterford
Uriah Smith, Bernard.
Elijah Bump, Bennington
Warren Skinner, Proctorsville
Samuel C. Loveland, Reading
Joseph Hemphill, Bethel
Wm. Bell, Woodstock
J. E. Palmer, Barre,
J. M. Austin, Montpelier
Micaiah Coburn, Chelterbury
Nathaniel Ewer, Milton
Z. C. Wood, do
Oliver Wright, Fletcher
Ezekiel Vose, St. Johnsbury
Freeman Loring, Putney.

NEW-YORK.

Those marked thus, (*) have left off preaching wholly or statedly in consequence of age. Those who preach only occasionally, from other causes, are marked thus, (†) and those who have not yet taken formal letters of fellowship are marked thus, (‡). In these marks we do not pretend to great exactness, of course.

‡Edward Mitchell, New-York city
Thomas J. Sawyer, New-York city.
Benjamin B. Hallock, do
Shaler J. Hillyer, Brooklyn, Long Island
Thomas Miller, Southold, do
William Hutchinson,
‡William Whittaker, Hudson
I. D. Williamson, Albany
†Nathaniel Smith, do
H. Gifford, do
C. F. Le Fevre, Troy
†Jacob Wood, do
Thomas J. Whitcomb, Schenectady
J. C. Newel, Stephentown, Rensalear county.
R. O. Williams, Amsterdam, Montgomery do
†Hiram Davis, Dutchess county
Stephen Cook, Concord, Saratoga county
Guy Brooks. Athol, Warren do
Asa Priest, Bolton, do do
Joseph Bradley, Plattsburg, Clinton do
Eli Ballou, Malone, Franklin do
F. Langworthy, Madrid, St. Lawrence county
Jonathan Wallace, Potsdam, do
Benjamin Hickox, Hopkinton, do
John Simonds, Lawrenceville, do
Pitt Morse, Watertown, Jefferson county
C. G. Person, Ellisburg, do
Seth Jones, do do
Abner Wood, Antwerp, do
J. H. Whelpley, Felts Mills do
S. W. Fuller, Leyden, Lewis county
Orrin Roberts, Cedarville, Herkimer county
John Gregory, Salisbury, do
†J. B. Wakeman, Herkimer, do
S. R. Smith, Clinton, Oneida coounty
‡Wm. E. Manly, do do
‡D. Van Alstine, do do
‡John E. Holmes, do do
‡P. C. Eaton, do do
*William Underwood, Utica, do
D. Skinner, do do
A. B. Grosh, do do
Job Potter, Cooperstown, Otsego county
Walter Bullard, Hartwick, do
J. S. Sherburne, Sherburne, Chenango county
Luke Babcock, Pharsalia, do
Charles S. Brown, Oxford, do
George Messinger, South Bainbridge, do
Joshua Brittan, Sharon, Schoharie county
John Freeman, East Hamilton, Madison do
David Biddlecom, Cazenovia, do
Jesse Bushnell, Sullivan, do
Obadiah Whiston, Oswego, Oswego do
‡Charles B. Brown, Mexico, do
‡J. French, Sandy Creek, do
‡Jesse Babcock, Volney, do
James Foster, Orville, Onondaga do
†Andrew Vandenburg, Pompey, do
Jacob Chase, Mottsville, Cayuga county
‡William Queal do do
George Sanderson, Genoa, do
Winthrop Rowe, Scott, Cortland county
†D. A. Green, Virgil, do
Hiram Green, do do
S. Finch, Binghamton, Broome county
N. Doolittle, Lisle, do
Oliver Ackley, Seneca, Seneca county, (Post Office Geneva, Ontario county)
Jeduthan Lockwood, Newark, Wayne county
Wm. I. Reese, East Bloomfield, Ontario county
Daniel R. Biddlecom, do do
Stephen Miles, Victor, do
A. H. Carns, Howard, Steuben county
William Andrews, do do
Jason Lewis, Belfast, Allegany county
‡Linus Paine, Nunda, do
‡ J. Spencer, Springwater, Livingston county
Justus Gage, York, do
J. S. Flagler, Darien, Genesee county
Levi L. Sadler, Perry, do
Russell Tomlinson, Le Roy, do
Henry Roberts, Rochester, Monroe county
Liscomb Knapp, Brighton, do
Elijah Smith, Henrietta, do
Isaac Whitnall, Barre, Orleans county
Kneeland Townsend, Gaines, do
Charles Hammond, Royalton, Niagara county
George W. Montgomery, Buffalo, Erie county
*Thomas Gross, Cayuga Creek, do
J. A. Skeele, Freedom, Cattaraugus county
Lyman Scott, jr. do do
Calvin Morton, Conowango, do

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"We love Him because He first loved us."

The requisitions of the gospel are love to God, and love to man. These requisitions are reasonable as they are founded on the principles of justice and equality. It is reasonable to suppose that God requires of his dependent children a reverential recognition of his character as a great and gracious Benefactor. If God be a perfect example, it is our duty to imitate Him. If this be correct, could it be proved at the same time either from the Providence of God or the revelation he has given us, that he is inimical to any portion of the human family, in what way could we imitate his example but by hating Him, and hating our fellow men? On the other hand if 'God is love,' and if he love all his children, in what way shall we imitate him, but by loving him and loving each other?

This doctrine is so evident that it seems astonishing that it should ever have been overlooked by any denomination of professing christians. And yet we find not a few who contend that the *sinner should first set the example*. That is, that he should first love God, and then God will *imitate the example* and love the sinner. Were this a correct theory, John must have labored under a mistake, for he says, "we love him because he first loved us." He ought rather to have said "God loves us because we first loved God." And again. "Herein is love, not that God hath loved us, but that we loved God." This, reader, is erroneous doctrine. It is not the doctrine of the Bible.—*Universalist Watchman.*

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**Original.**

**WHAT IS THY NAME?**

GEN. xxxii, 27.

We have frequently thought that if the preachers of 'that faith once delivered to the saints,' were to assume some other name besides Universalists, much of the prejudice which now exists against them would be obviated. It is sometimes the case that a minister of our order enters a place and delivers a message of 'truth as it is in Jesus.' He talks of the great love of God manifested to men in sending his son to save them from transgression, while 'they were yet sinners:' to those who are *lost* he commends Jesus who came to seek and to save such, are any hungering and thirsting after spiritual nourishment, he points them to the 'bread of life, of which if any man eat he shall never die,' and to a 'well of water springing up unto everlasting life:' to those who have *strayed* from the fold of their father, he declares a '*way*, the truth, and the life:' are any in their sins feeding on its husks, and groping in the darkness of error and unbelief, he invites them to the 'Lamb of God who taketh away the sins of the world;' to that '*Light* which lighteth every man that cometh into the world.' He entreats the transgressor to turn from his evil ways, to remain no longer without the fold of his great 'Shepherd and Bishop,' but to enter the 'door' through which if any enter he shall find rest to his soul, and partake of 'joys unspeakable and full of glory.'

The people are delighted with the 'gracious words that proceed from his mouth,' they are ready to exclaim surely this man 'has been with Jesus and learned of him,' he seems to be fired with that zeal and love which the great preacher and apostle Paul manifested in the 'midst of Mar's-hill.' But the question is asked, 'What

is thy name?' Universalist! Alas, 'how is the gold become dim, how is the most fine gold changed?' The brow which a moment before beamed with satisfaction and applause, lowers with sadness and disapprobation on hearing this detested name; they are ready to declare that this 'man speaks blasphemy,' and to adopt the language which we have heard from the lips of a learned orthodox divine, 'If your doctrine is false, you have told us lies enough already, and if it be true, there is no need of your coming here to preach again.'

Let us follow this defender of the apostolic faith to some other vicinity, where the boding message of the 'wrath of an incensed God' has for years penetrated almost every dwelling and transfixed every heart. He tells the people assembled to hear his message, of the compassion of Christ; and urges them in love to follow his example. He assures them that in Christ, the bereaved mourner found a solace and friend, the afflicted a balm, the infirm were restored to bodily vigor, the blind received their sight, and the leper was cleansed. Our Universalist brother exhorts those who do not 'feel for others wo,'—those whose ears are closed that they cannot hear the orphan's cry, whose hearts are callous to the groans of poverty and human suffering, to behold the *compassion* of our blessed Lord.—He proceeds. Are any riveting the galling chains of oppression on his brother man; is the taskmaster exacting the sweat of his fellow with stripes; is there a heart seared by cruelty and darkened by revenge, oh, come view the commisseration of Jesus Christ and *practice* it. Ye who wrest the widow's pittance and extort the hard earned morsel from the sons of penury, ye who lash the unfortunate slave to his early toil, come and see the compassion of Christ and let your heart swell into mercy.

He reminds them of the *devotion* which the Savior of men pursued. The hour of night, when busy toil was hushed to silence, and wearied nature sought repose in the death-like stillness of sleep, bore evidence to his devotion to his God. Behold him (says our preacher) repairing to the desert under the shadow of evening to pour forth in humble prayer his soul to heaven. View him withdrawing into the wilderness for supplication and sweet communion with his Father in heaven. *His* devotion was fervent without enthusiasm, his prayer importunate without phrenzy, ardent without vehemence, devout without sadness, his piety was constant without formality, pure without studied gravity, and sublime without ostentation.

Come dear hearers and practice a Savior's devotion; surely you can no sooner doubt that Jesus has appeared, giving us an example worthy of imitation, than you can doubt that the glorious sun rules the day diffusing light and vigor to the world, or that yon etherial vault is bespangled with the stars of night.

The people receive these words with joy, and almost inadvertantly exclaim, this is 'the man of God'—but the question is put, 'What is thy name?' Ans. Universalist. And we immediately hear from the 'same mouth blessing and cursing'—you 'preach rebellion against God, and the most heaven daring presumption'—should such a 'doctrine become prevalent this world would become a hell.'

So much for a *name*, so repugnant is the idea of a general restoration to moral purity, to the partizans of a limited and partial salvation. Oh, when will the era arrive in which christianity shall be restored to its pristine beauty, when its professors shall arise from the dust and appear sitting at the feet of Immanuel, 'clothed with truth and in their *right* mind?" B. B. H.

## UNIVERSALIST COMMENTARY.

Messrs. Editors.---Permit me to express my great gratification at seeing in the proceedings of the late Convention of your state a set of Resolutions touching the expediency and propriety of having a *Commentary* on the New-Testament prepared, which shall be illustrative of the doctrine of Universal benevolence, there inculcated. Such a work is imperiously called for by the exigencies of the times, and if well conducted, as we have no doubt it will be, if undertaken by Br. Ballou of Roxbury, will not only subserve the great interests of truth, but confer a lasting honor upon the author and the denomination to which he belongs. I trust sincerely that H. B. 2d will be induced to comply with the request of the N. Y. Convention, backed as we are sure it will be by a similar resolve on the part of other bodies in our connexion. He is abundantly qualified by habits, taste and erudition to accomplish the task with credit to himself and satisfaction to the order, and he should by no means decline the work. If he undertakes it, I know of none of our brethren who will not be willing to give him all the *substantial* aid in their power.

Philad. June 20th. L. F. W. A.

[We insert the following, though at the same time remarking that we do not much like the idea of offering pecuniary reward for the investigation of religious truth. If the questions propounded by Br. Thomas are calculated to foster and promote error, that consideration of itself, *should* be a sufficient inducement to some of our modern giants in theology, to meet them at once, without the promise of a reward in *pence*. P.]

## ☞ 100 *Dollars Reward!*

The Editors of the Messenger are authorized to offer the above reward to any Partialist Clergyman who will within two months from the first day of July, duly answer the "213 questions without answers," which have just been published by A. C. Thomas, of Philadelphia, *so as to prove the doctrine of endless misery and disprove that of Universal Salvation*. The above questions can be had at the office of the Christian Messenger, New-York, or of the publisher, and are mostly easy of solution, involving no knotty points of metaphysical theology. I know that "a child may ask questions which a Philosopher cannot answer," but the above named 213 are not of that class. *They* can be answered categorically. All I desire is that they may be so answered as to *disprove* Universal Salvation, and *prove* its opposite—three disinterested men being judges. "Be ye ready *always* to give an *answer* to *every* one that asketh you" ☞ Peter.

## THE CONTROVERSY.

Br. Price---I have been looking for some time to see Br. Sawyer "blown sky high" by an explosion from Dr. Brownlee's artillery, but having looked so far in vain, I have concluded to write you for the purpose of information in the matter. Do pray tell your readers what has become of the Doctor's prowess? Do the Catholics keep him so busy that he has not time to appear in defence of himself from the *trimming* Br. S. has given to him? or have you received his reply and withheld it from the public? Do give us some light upon the subject, as we are very much interested in the question. Dr. Brownlee will certainly not disappoint the expectations formed in relation to his valor and ability to meet his honorable opponent in the present contest; but it is somewhat grievous to our patience to be compelled to wait until he has finished an unprofitable dispute about the "Rule of faith," before he will harness himself to a warfare which involves in its result no less consequences than the *Salvation* or *Damnation* of the *world!* Do put the Doctor in remembrance how *he* lies in the way---a stumbling block to thousands who are tumbling over him into the "deep damnation of Hell," (as Dr. Ely hath it,) because he is afraid to stir from his *otium cum dignitate*, or careth not for the souls of those who "go down to the pit." If universal salvation be a delusion which the Doctor hath the power to remove and he *will* not, how vast will be the quantum of the "*blood of souls*" which will be found on the skirts of his garment, in the great day of judgment! Let the reverend gentleman look to it. Philadelphia.

We shall much regret it, if there is the most distant impression abroad that we "have received a reply from Dr. Brownlee, and have withheld it from the public," as is hinted at, by our respected correspondent above. We ever aim, to the best of our ability, to be consistent. We hope therefore we may never be disposed to suppress any opposing views, merely because they oppose us. One simple consideration should satisfy our correspondent, and all others, in regard to the above. It is this—*If we had received such a reply, and had have withheld it*, they may rest assured that the public would have been speedily made acquainted with it, in no equivocal terms, by our opposers themselves. Such cases are *too rare*, to long pass unnoticed. We had hoped, as confidently as our correspondent, that Dr. B. would not disappoint our own, or public expectation in the case, especially as he had found it necessary, or agreeable, at least, to appear *once* in defence of himself, and *by his own special request through our columns*. That his long silence *has* disappointed us, in the estimate we had formed of the man, we need not repeat; and that there is an equal disappointment with a respectable portion of community we are fully certified. His protracted controversy with the Catholics, sinks into total insignificance when compared with the momentous question, *Are mankind destined to a heaven of lasting joy and unutterable felicity, or, are they doomed, or any portion of them, to a state of ceaseless and indescribable torture?* We do hope, even after this long silence, the Dr. may feel himself bound in common honesty, and christian candor, to defend himself in this his unprovoked attack on our denomination. We would not press this in a spirit of defiance, for no one can tell of his strength 'till he has girded himself to the warfare. Whoever is shielded by the panoply of *Truth*, may count upon a *victory* which all should rejoice in. P.

N. S's. letter from Madison, N. Y. inclosing money, has been duly received and should have been acknowledged before. S.

## RELIGIOUS NOTICES.

Br. Andrews will preach at Saugatuck Conn. on the evening of Friday, the 5th day of July.

Br. S. J. Hillyer will preach in Williamsburg, Friday evening July 5th.

Br. C. L, Cook, will preach at the house of Abram Crissey jr. in New-Canaan, Conn. on Sunday June 30, (to-morrow;) at Sawpit in the forenoon of the first Sabbath of July, and at Rye, in the afternoon of the same day.

Br. S. J. Hillyer will preach at the Callowhill-st Church, Philadelphia, on the 1st, 2d and 3d Sundays in July.

Br. Andrews (of Philad.) will preach at Danbury, Con. on the 1st Sunday in July; at Bethel on the Monday evening following; at Newtown on Tuesday afternoon or evening (the 9th); at Bethlehem on Wednesday evening, (the 10th) at Litchfield, South Farms, Thursday evening, 11th); at Wolcottville, Friday evening, (the 12th); at Winsted on the 2d Sunday of July, and at Collinsville on Monday evening the 15th.

**213 Questions *without* Answers.**

This pamphlet of 12 pages, by A. C. T., may be obtained of P. Price, No. 2 Chatham Square, New-York; A. C. Thomas, 132 Chesnut-St. Philadelphia Asher Moore, Reading, Pa.; J. Grosh, Mariette, Pa. J. K. Wright, Easton, Pa.

## NIGHT.

'Watchman, what of the night?'

It was a custom of the ancient philosophers to walk with their pupils in extensive and beautiful gardens, to discourse with them in the open air and amidst the beauties of nature, on the great truths of philosophy, and to unfold and illustrate to them the fundamental principles and peculiarities of their respective systems. Here, retired from the bustle and tumult of active life and secluded from the world, they enjoyed the fullest mental freedom and a more unrestrained range of thought than within the walls of a city, immured in a study or chained down to the pages of tedious volumes.

This practice of the ancients might be imitated with advantage by many besides literary men and the disciples of the schools, and with reference to other and higher principles than those of human wisdom. In the silence and solemnity of the night, men of all classes and pursuits might with benefit to themselves, walk abroad in the gardens of nature and listen to the promptings of that holy spirit which speaks in all the works of God, and especially in the aspect of the starry heavens; and under the gentle influence of the night season and its silent eloquence arrive at those natural truths which are the soul and essence of a divine philosophy. The sentiment of the poet, 'Darkness hath much divinity for me,' finds a frequent and hearty response in the bosoms of all those whose tastes or avocations call them frequently forth into the stillness and gloom of night. Even as in the beginning, the spirit of God moved in darkness on the face of the waters, so the shadows of the evening seem to bring down upon the earth his divine presence, evil passions and wayward thoughts in a measure die away, and the heart is open to the full influence of religious awe.

If this be actually the case, and that it is we sincerely believe, it is incumbent on those who habitually immure themselves in their dwellings to come out of their prisons, or those who busy themselves in frivolous pursuits or dissipations to fling aside their silken fetters and open their souls to the comforting, the soothing, the purifying influences of the night. Let not the man of toil imagine that a sluggish repose by his fireside alone, will give him rest and refreshment; but let him take courage to wander abroad in the blessed light of the moon, or the fainter rays of the stars, or it may be under the shadows of flying clouds, let him look up to the heavens, around upon the earth and into his own heart, let him listen to that monitor which speaks at no other season so clearly and distinctly, let him pass a brief time in this manner, and he will retire to his home a better man in body and in soul.

But why should the sensualist, he who has enclosed his heart as with bars of iron against any thing but base, worldly, degrading pleasures and sensations—why should he spare one moment from the revel, the song, the dance or the bowl, to gaze upon that which cannot delight him, and to seek for enjoyments which he can neither appreciate nor feel. Friend, go, if it be but for a moment, and see whether it is true that thy mind is utterly estranged and dead to the kindly influences of nature. Go, and be assured there shall be a thrill in thy heart that shall wake thee anew to the sense of true pleasure; there shall be a tone as of soft, melancholy music sweep through the chambers of thy soul that shall move thee even to tears and perhaps to repentance! It is almost impossible far a man, especially an abandoned one, to be abroad in the solemn stillness and shade of the night, and not have his thoughts irresistibly swayed toward other and purer times; and he must be more than man that can repress an inclination to contrast past with present, or turn a deaf ear to the loud admonition to reform which such a train of thought must give.

Let the worn and pallid student, the searcher after the wisdom of this world, in the stillness and quiet repose and beauty of a summer eve, turn away from the stifled atmosphere of the study, the dim lamp and the 'page of ancient lore;' let him walk out and feel the cool, refreshing breath of the evening air upon his forehead and look upon the glory of the heavens and the beautiful appearance of the earth. There is that in the light of those 'orbs of gold' which will quiet and illuminate his confused spirit; the deep stillness of the night hath a voice and a language that shall make itself heard even at his very heart's core, that shall stir up thoughts and excite pleasures worth whole nights of toil over the musty records of human philosophy.

There are, truly, angels of peace abroad in the air; and they will whisper as convincingly as metaphysical words, and far more eloquently, the elements of his nature; and they will tell him in a 'still small voice,' There is a God!

At no time, are the wisdom, the power, the love of the Creator more manifest. Who that looks upon the 'shining company of stars,' especially under the soothing influences of a summer night, can avoid recurring to Him who marshalled them in their order, who commanded them to move, and who still continues them on their way; who can think for a moment, independently of other considerations, that He who thus arrayed the heavens in such a garb of beauty, and spread out before the eyes of his children such a glorious picture for their study and instruction, can be any thing but tenderness, mercy, love?

One thought on this subject must strike every believer, and fill his soul with rapture. Here, we are subject to the alternations of day and night, and the latter often brings to weak minds cause of fear and distrust. But there shall be a time when we shall enjoy an endless day; when we shall be inhabitants of that city which hath 'no need of the sun, neither of the moon, to shine in it; for the glory of God shall lighten it and the Lamb shall be the light thereof.' Then 'there shall be no night;' but the children of the resurrection having been clothed upon with immortality, shall dwell in the heavenly mansions; 'the Lord God giveth them light and they shall reign forever.'—*Universalist.*

## MOUNT AUBURN.

The Bostonians (says the Journal of Commerce) are getting up so beautiful a graveyard, that there is some danger the living will seek a premature residence within its borders. It is situated several miles out of the city, we believe in Woburn. The name of Mount Auburn has been given it. A few days since the editor of the Salem Register paid it a visit, and has favored us with the description annexed:

"There is nothing like this place any where. It is indescribable. The gate way, or entrance, is a beautiful specimen of architecture. There is in the centre a high arch way, on either side of which there are gates of entrance for foot passengers, and on the sides of these, lodges or rooms connected with the whole architectural design. It is of wood, painted to resemble granite. On the entablature of the arch, is a device, which we could not distinctly explain, under which is this sentence:

"*Then shall the dust return to the earth as it was, and the spirit to God who gave it.*"

Upon entering the grounds we came in front of the neat cottage of the gardner, standing on a beautiful eminence, and the ornamented grounds sloping away in front until they meet the plain at your feet—and behind the house, the swelling eminence rises till it reaches the wild and tangled forest spread over all the enclosed grounds which constitute Mount Auburn. It is a place of high abrupt hills, deep vales, and ridges and ravines, ponds, and rocky precipices and gentle slopes, all covered with a dense forest of walnuts, oaks, pines, cedars, birch, buttonwood, &c. in distinct masses or wildly intermingled—every variety of wild flowers, from those which grow in ponds and quagmires, to those which start out and bloom in the crevices of rocks, or flourish on the tops of bleak, and gravelly knolls,

"Poured forth profuse o'er hill, and dale, and plain."

This wild and extensive tract has been taken in hand by gentlemen of classic taste, and by their direction and the skill in picturesque and ornamental gardening of Mr. Haggerston, the whole has been converted into one great garden. Serpentine paths, bordered with shrubbery, wind around the skirts of the hills, broad avenues open before us, ascending or descending, and winding to the right or left, dividing and branching off and diverging into other avenues, sometimes terminating in a secluded dell, sometimes opening upon a marble obelisk of rare beauty, or a granite monument, or an enclosure ornamented with shrubbery and flowers. The pond holes are cleared out, and embanked with turf; gravelled walks wind around them, ornamented with flowers; here we see a tomb in the side of some low-browed rock, opening upon us with its classic front of hewn granite, overhung with the wild woods above which threw out their old fantastic roots over the top of the tomb; then we came to a sweet spot ornamented with flowers; then to squares enclosed by corner columns, connected by festoons of chains, with a towering obelisk in the centre, and the wall fringed with rose bushes. Others were bordered with acacia, some with tulips, and other bulbous plants. One tomb in the centre of a highly ornamented square, was covered with rough stones, the interstices filled with earth, and the elongated mound set over with a profusion of perenniel plants. On one square was a tomb sunk beneath the ground, the surface of which was a beautiful parterre. The gardener was then planting ornamental shrubbery, and a hydrangia and monthly rose bushes, which seemed to have been sent there from some parlor, no longer to bloom in the presence of beauty, but to cover the spot where beauty was to mingle with the dust.

Mount Auburn is a place of fashionable resort. We found many carriages at the gate, and many persons entered the gate way with us; but as we proceeded onward up the winding avenues, other avenues branched off, some up to the woody hills, others down the silent vales, then a narrow path led off into the dense forest, then a sheet of water would invite our steps, and so the company parted some one way and some another, till we found ourselves doomed to seek out our own way through the tangled forest. The farther we went forward, the more frequently the paths branched off, and the more wild and picturesque the scenery became. At the entrance of every avenue and path there was a guide board having the name of the avenue or path printed on it. One was called "Laurel Avenue," another "Rose Path," another "Violet Path," another "Indian Ridge Avenue," another "Consecration Dell," &c. in endless variety. We saw no two places alike in this epitome of New England, nor did we meet in the whole course of our rambles any of the numerous visiters who entered with ourselves. On the top of the highest hill we saw the dome and steeples of the capital. From this place we descended, and wound our way down to the plain, and came out of the gate we entered."

A false witness shall be punished, and he that speaketh lies shall not escape.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK, AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, JUNE 29, 1833.

## RELIGIOUS SERVICES

At the Orchard-street Church, and at the New Church in Sixth Avenue, foot of Amity-street commence regularly every Sabbath at half past *ten* in the morning—half past *three* in the afternoon, and at *eight* in the evening.

*Tenth Lecture on the Parables* at the Callowhill-st. Church on the 5th Sunday of June, at 8 o'clock P. M.—Subject—the Parable of the "Unforgiving Servant." Matt. xviii, 23—34. The above course of Lectures will then be suspended for a season.

## LETTERS TO THE REV. DR. BROWNLEE—NO. XV.

Rev. and Dear Sir—

After so long a silence, occasioned by an attention to more pressing duties, I shall be permitted to resume my examination of your late Lectures against Universalism. Perhaps I have already reviewed the more important part of your arguments, but still many things remain to be noticed. Your first three propositions have passed under examination. Your fourth is thus stated and will now claim attention.

"Universalism is based on a course of incorrect and inconclusive reasoning."

To sustain this assertion you adduced several inconsistencies which you either fancied or feigned to be involved in the arguments of Universalists. I shall here be happy to avail myself of a communication over your own initials which appeared in the Christian Intelligencer in reply to an article, containing some strictures on this part of your Lectures, which had been published a week or two previous in the same paper over the signature of *Senex*. In that communication giving an abstract of that part of your discourse, you say,

"In establishing a system we expect, of course, a succession of arguments in harmony with each other. But there is this peculiarity in the different arguments of Universalists, that they often contradict themselves in a glaring manner; they completely neutralize each other; or like Pharaoh's lean and ill-favored kine, they eat up the other kine! they devour one another!

Thus, on one page of their books, we find them deciding that "the curse of the law," is not punishment strictly speaking;* but only a course of salutary discipline and purification for heaven. On another page, you shall find that, when they are pressed by arguments on the evil of sin, its constant accumulative nature, and self perpetuating principle, if I may be allowed the expression; and the necessity of something more than mere correction—viz. satisfaction to God's infinite, and necessary justice; then they teach that Christ sets us free from these evils; Christ, say they, quoting a text, "has redeemed us from the curse of the law, being made a curse for us."

Now mark the discord and contradiction here between these two arguments. If the "curse of the law" mean no more, as the Universalists say, than a salutary course of discipline, and purification for heaven, then where was the need that Christ should redeem us from the curse? If he did so, then, on their principles, Christ has redeemed us from a course of discipline, and from the means of grace and glory."

It need not be concealed, that if the facts are as you have most positively asserted in the preceding paragraphs, Universalism is not only "guilty of suicide," as you have somewhere humourously said, but its advocates also are as destitute of the power of perceiving *inconsistencies* and *contradictions*, as their Limitarian brethren. But, sir, will you allow me to ask you the names of "their books" with page, &c. in which you find these glaring contradictions. Dr. Brownlee must not expect to utter assertions so broad and unqualified in this community without his proofs. I challenge you to produce them. Let there be no evasion, and no unnecessary delay, unless you are willing to lie under the imputation of having asserted falsehood. Nor do I conceive that a single instance, or several instances indeed, of such contradiction, would justify your general terms of expression. The charge is not made against a few writers, but against Universalists as a denomination. You speak of this contradiction as one which is universal amongst us, or at least as one that is extremely common. I call upon you to support your charge, or publicly retract it. For let me assure you it is regarded by every man, who knows any thing of Universalism, as utterly false—a total misrepresentation of our sentiments.

I cannot avoid the conclusion that this pretended inconsistency must be ascribed either to a melancholy want of candor or a most culpable ignorance on your part of the opinions of our denomination. The latter as the most charitable I feel myself bound to adopt. Besides, I can easily understand how one but very imperfectly acquainted with Universalism, might through sheer inattention be led to entertain such opinions as you have here expressed. It is notorious, I had always supposed, that there exists on some points of doctrine a variety of opinion among Universalists. We are sworn to no creed but the Bible; and the Bible as our individual Rule of Faith every man is bound to read and understand for himself as before God. Were we to regard Universalists therefore in reference to their opinions on these points they would be divided into several classes. By a blunder not wholly unprecedented in your labors against the truth of God, you have brought together opinions entertained by individuals belonging to some of these classes, and then without much effort have found them to involve an inconsistency. As if a Universalist should select particular sentiments from the creeds of Calvin and Arminius, and contrasting them should argue that the doctrine of endless misery "is based on a course of incorrect and inconclusive reasoning," and that its advocates contradict themselves. For instance, the Calvinist believes that all for whom Christ died will infallibly be saved. The Arminian believes that Christ died for all. And yet they both believe that all will not be saved. Now imagine a Universalist ignorant or uncandid enough to contend from these facts that "there is this peculiarity in the different arguments of Limitarians, that they often contradict themselves in a glaring manner; they completely neutralize each other, or like Pharaoh's lean and ill-favored kine, they eat up the other kine! they devour one another!" Would not such arrant nonsense be tho't unworthy the man or the christian? The instance you have presented us is a perfect parallel.

There are Universalists who believe that "the curse of the law," to use that expression in its ordinarily perverted sense, is a course of salutary discipline, a fatherly chastisement, inflicted not to gratify a fiend-like revenge, but "for our *profit* that we might be partakers of God's holiness." They believe that Christ came to save us not from the claims of infinite justice, that is, from the punishment which our sins justly merit, but to save us from our sins, to sanctify us, and fit us for that immortality which God has promised to bestow. There have been and may now be those from whose minds the veil has not been fully taken away, who believe that the object of Christ's mission was to satisfy God's infinite and necessary justice, that is, to suffer what our sins merited. To find inconsistencies in these two opinions I should deem no very difficult task, nor should I feel that this fact furnished even presumptive proof of the falsehood of Universalism.—But enough on this particular for the present. I deny in the most explicit terms your unsupported assertions, and call upon you for proofs. When they they are adduced I shall be ready to examine them.

Another contradiction which you notice is thus stated:

"On one page of their writers, we find them expatiating on the love of God, and the love of Christ, who delivered us from all our offences; and bestows on us *pardon* and *forgiveness*. On another page, you shall find them explaining the "curse of the law of God," as meaning simply a salutary punishment not of eternal duration; by the sufferings and torments of which, (and this is all *the hell* in this world and in the next,) the wicked and impenitent render God pacified, or rather they settle all claims, become penitent and reconcile themselves to God."

Universalists, I confess, do expatiate upon the love of God, and the love of Christ who delivers us from all our offences and bestows on us pardon and forgiveness. They also define the "curse of the law," to use that abused passage again, as meaning simply a salutary punishment. But here I stop. I cannot as you have done, I hope ignorantly, assert what is utterly false. Universalists do not expect by their sufferings to "render God pacified," and I trust you will have the candor to retract this part of your declaration. But for the contradiction. You say, immediately after the paragraph just now quoted,

"What a singular error in this reasononing! What a striking contradiction! if they suffer all "*the hell*" assigned to them in *this world*, or as Universal Restorationists say "*all the hell*," that is in the next, for a limited time, until satisfaction be made, and reconciliation by penitence is effected, and *all scores fairly cleared off*, then there is no room whatever for *pardon* or *forgiveness*. Now, do you, Universalists, represent God as a tyrant; first making Christ satisfy *in full* for them; then they themselves suffer *in full* over again: and after this *double* satisfaction, he *pardons* and *forgives* them. As one says, if a State's prisoner serve his time fully out to the letter of his sentence, how impertinent would it be in his keeper, or in the Governor, to talk of *pardoning* and *forgiving* him!"

This representation is rather ludicrous, I confess, but unfortunately for yourself it is not true. Such "writers" and "reasoning," as you here speak of, are not to be found. Of this fact I can hardly believe you ignorant. But let that pass. You have an opportunity either to support your assertions by the requisite proofs, or acknowledge them unfounded.

That the transgressor shall suffer in his own person the just demerit of his iniquity is a doctrine most clearly taught in the word of God. "Shall not the judge of all the earth do right?" If, as you and some Universalists believe, "Christ has made satisfaction *in full*" for the sins of all or a part of

*By the phrase "punishment strictly speaking" here used, Dr. Brownlee seems to understand a *vindictive infliction*, that is, pain inflicted for the mere purpose of making miserable, without any design of immediately or ultimately benefitting the sufferer, or indeed in case of endless "punishment" without the design of benefitting any being in the Universe. To ascribe such a punishment to God as its author is at once to level his character with that of the Devil. For give the Devil infinite wisdom and unlimited power, and what, I ask, could you imagine him to do worse than to torment his enemies without mercy, without any benevolent design, and without end?

mankind, then there is a "*double* satisfaction," beyond controversy, provided such passages as the following have any meaning. God "will by no means clear the guilty."—"Thou renderest unto every man according to his work."—"He that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons." But the idea that after receiving a "*double* satisfaction" God should talk of *pardon* and *forgiveness* appears to you the climax of absurdity. The prophet does not speak of a double *satisfaction* to God, for such is the language of human creeds, and not of inspiration, but he says, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is *pardoned*: for *she hath received* DOUBLE of the Lord's hand for all her sins. Isa. xl, 12. Here there was not only a double punishment inflicted on Jerusalem but after that had been suffered, the Lord still speaks of *pardoning* her iniquity. To a modern religionist this, it must be acknowledged, is little better than downright absurdity. A *double* satisfaction, and yet *pardon!* "Now, do you, Universalists," you say, "represent God as a tyrant; first making Christ satisfy *in full* for them; then they themselves suffer *in full* over again; and after this *double* satisfaction, he *pardons* and *forgives* them!" Now, sir, granting what I most distinctly deny, that Universalists entertain such opinions as here ascribed to them, I would ask you candidly if it is more absurd to speak of *pardon* and *forgiveness* after making a *double* than a *single* satisfaction, provided that it be a satisfaction, as you express it, "*in full.*" View the subject as limitarians generally do in the light of debt and credit, and what is there to *forgive* when the debt is *fully* paid? Certainly nothing. The creditor has no farther claims, and to talk of *forgiving* the debt would be "impertinent" indeed. Nor would it be more so had he received his debt *twice* than only *once*. There would be injustice in receiving what did not belong to him it is true, but he could no more be said to *forgive* the debt after having once received it, than had he received it a hundred times over. View it in the light of human laws. The states prisoner of whom you spoke could not be *forgiven*, for in the eye of the law he had paid his forfeiture for crime. Justice had no farther claims upon him. He had "served his time fully out to the letter of his sentence." He claims liberty as a *right*, and does not receive it as a *boon*. In this case there is clearly no *forgiveness*, and to speak of it is just as "impertinent" and insulting in this case, as though the law had inflicted a *double* punishment or received a *double* satisfaction. These things being thus plain, will you answer me one question? Do you ever use that part of the Lord's prayer, which says, "Forgive us our sins?" I know you do. Your creed affirms, and you believe, that God sent his son "to make satisfaction," and "to bear the punishment of sin;" and that God manifested his justice against his Son, and "poured forth his mercy and goodness" on the elect. You believe that "Christ hath presented himself in behalf of the elect before the Father, to appease his wrath (!) by his full satisfaction." Now notwithstanding Christ has fully paid the debt, and suffered the terrible punishment, which the sins of the elect had merited," you and your church still speak of *pardon* and *forgiveness*, and the love and compassion and goodness of God. The caption to Art. xxiii. of your creed, reads thus, "*That our justification consists in the* FORGIVENESS *of sin*," &c. It strikes me if your reasoning against those men of your own creation, whom you christen Universalists, be just, you might not be unprofitably engaged in carrying out your arguments in application to the opinions of the Reformed Dutch Church. I have made these remarks because I often hear it urged against Universalism that, teaching that every man shall personally receive for the wrong which he does, it virtually denies all *pardon* and *forgiveness*, and is consequently subversive of the gospel. Now those who offer this objection should know that their own system is no better in this respect than that which they condemn. If Christ has made "satisfaction *in full*" to God for all my sins, how can God be said to *forgive* me? I owe him nothing. My *scores*, to borrow a very chaste expression, *are all cleared off*, by Christ. And yet we are taught to say in every prayer we offer to our Father in heaven, "*forgive* us our sins."

This difficulty would be easily removed could our Limitarian friends learn to confide in their Bibles more, and their Creeds and Catechisms less. For unless I am much mistaken they would find that while God "*forgives iniquity, transgression and sin, he does by no means clear the guilty.*" In other words, they would learn that there is an important difference between *forgiving sin*, and *suffering the sinner to escape deserved punishment*. Jesus was so called because he was to *save his people from their sins;* but no where in the volume of inspiration, are we taught that he came to rescue them from any claims of divine justice, or to save them from a punishment which their sins had already merited. Universalists, sir, believe God to be "a just God and a Savior." As the Psalmist, says, Ps. xcix, 8. "Thou wast a God that *forgavest* them, though thou *tookest vengeance* of their inventions." They believe that God is at the same time *just* and *merciful* toward the same individual, inasmuch as *mercy* sweetens the rod that *Justice* holds. He punishes, but not out of revenge, but for good to the sufferer. You and your Church on the contrary believe God cannot be *just* and *merciful* toward the same individual. Were he merciful to all, then must he be destitute of justice. Were he just to all personally, then the whole human race would sink into an endless hell together, and the Deity be forever despoiled of mercy. This is emphatically to

"Set at odds Heaven's jarring attributes;
And with one excellence another wound."

I trust, sir, you have seen that your examples of Universalist *contradictions* and *inconsistencies* are not much to the purpose. But I must close, once more challenging you to produce proofs of your groundless assertions before pointed out.

Respectfully, &c.

T. J. SAWYER.

Rev. W. C. BROWNLEE, D. D.

## THEOLOGICAL SEMINARIES.

The reader has doubtless noticed the suggestion in relation to *Universalist Theological Seminaries*, in the article headed "Clinton Liberal Institute" inserted in our last. However gratifying a perfect unity of views may be with the conductors of the *same columns*, still, even the semblance of this should never be preserved at the expense of the honest convictions of either party thus connected. In accordance with this position, though with all proper deference to the opinions and feelings of our Associate, in the matter referred to, we feel bound at this early stage of the subject, to record our unequivocal dissent from all such doctrines and measures. In doing this, we harbor no distrust of the motives in which the suggestion originated—and we only exercise a principle, or privilege, claimed by all, and which we may say, *should be exercised by all*, on every proposition, that gives the most distant promise of important bearings on community. We feel more especially called to this public objection from our relation to these columns, as silence here might be regarded a tacit acknowledgment of the propriety of the measure. Another consideration might be urged. If, as Br. S. has intimated, Universalists will "soon" feel a necessity for *Theological Seminaries* in the order, it is certainly high time they had begun to weigh the matter in earnest. It would furnish a singular era in the denomination, and should not be adopted on slight considerations.

But we could hope this was a misapprehension of our worthy brother. We can hardly believe the denomination does *now*, or will "*soon*," feel such a necessity, and as an individual of that denomination we should devoutly pray they might long be preserved from it. If *we* misjudge in this—if the denomination is prepared for these measures of human invention, and worldly policy—(as we honestly regard them)—if its doctrines are perfectly consistent with them, then, indeed, have we sadly mistaken its principles and requirements—then has some of its most distinctive features (to us) become obscured forever. We cannot, however, for ourselves, discover the necessity for such a measure, or perceive the least congeniality between it and the leading principles of our faith.

We have not been inattentive observers of Universalism—years have witnessed our unvarying attachment to its heavenly and consolatory principles. Though presented to our mind early in life, we felt impelled to *reason* (according to the measure of light within us) on its benevolent teachings, and we embraced it heartily, joyfully, for the happiness it was calculated to yield in time, as well as that which it promised in eternity. We have watched its onward course, with all the interest that a firm conviction of its truth was calculated to bestow. We have seen it spread, (in despite of as bitter opposition as ever characterized its first introduction by our Savior,) from a mere speck—a drop as it were to the ocean, till it presents in its train a mighty host, and is exerting at this moment, a powerful influence in the christian world—throughout our own country at least.

Its ministers, as in ancient times, have mostly been called from the humblest walks of life, to go forth and testify to mankind of that new and better covenant, founded upon better promises; and they, in common with their brethren of like faith, have enjoyed the enviable felicity of seeing the *work* prosper in their hands to an almost unparallelled degree. The promise of our divine master to those of old, has been virtually realized by them. *He has in truth been with them to own and bless their word and work!* Shall we repose less confidence in the divine care and protection of the cause for the future, than in the past? We trust not. In language which we have noticed with much pleasure, in several articles of late, "let Universalists *live* their doctrines," and they will have little occasion for "Theological Seminaries," to prepare zealous and creditable teachers of its doctrines. Each one in fact will be an able preacher of himself, and in addition, we may rest assured that laborers will flock to the field, with a zeal and *purity* of motive which human establishments can never impart. In numbers, it is true, they may not compare, but in *efficiency* of labor they will never be far behind.

For ourselves, we again say, we most sincerely hope Universalism is not, and never will be prepared for these measures of worldly policy. It has thus far recommended itself to the best affections of mankind, and has prospered beyond measure, through its intrinsic worth and beauty, and its perfect adaptation to our wants and condition. If we desire to hand it down to after generations in its original

simplicity and loveliness, by all means let it *still* be thus sustained. The only *real* service we can render, and all that is required, is to let our "*light shine before men.*" If it does not possess an inherent power and energy—if it cannot exert sufficient influence over those inclined to become its advocates, to fit and prepare them for their station, without these artificial means, better cast it aside, at once, and let it pass down the stream of time, with the rubbish that has in past ages encumbered the pure doctrines of christianity, effectually paralyzing, at periods, their benign influence. We desire above all things to see it stand on its own individual merit, free as the air we breathe from all artificial aids and supports, that men may love and cherish it for itself alone, and not for any prospect of personal aggrandizement or distinction which it might hereafter hold out to them. If we have been *just*, in the *past*, in rejecting all creeds and formularies, save the Bible, as a denomination, let us be consistent for the *future*, and guard against all approach to them. It matters little whether the student is furnished with a *System* on paper, or is schooled in regular lessons. P.

## NEW WORK ON UNIVERSALISM.

We have been politely favored by a gentleman of this city, with the perusal of a work just received by him from the Author in Liverpool. It is entitled,

"THE ASSURANCE OF FAITH, or *Calvinism* identified with *Universalism*, By the REV. DAVID THOM, *Minister, formerly of the Scotch Church, Rodney-street, now of Bold-street Chapel*, LIVERPOOL. *Simpkin and Marshall*, LONDON. 1833."

"The Assurance of Faith" is given us in 2 vols. 8 vo. of about 450 pages each. The typographical execution is elegant and every way calculated to recommend the work to a reading. Many of our readers may perhaps already have been made acquainted with the name, and something of the history of the Rev. Mr. Thom. Educated for the Scotch Church, and for some time a minister within its pale, he, it seems, enjoyed the flattering prospect of eventually rising to eminence. But he was suspected and found guilty of "*heresy*," that is, as it should be interpreted, he was found guilty of believing in his Bible instead of the Scotch Creed, and of a disposition like the Apostles of old to "obey God rather than men."

Of Mr. Thom's opinions it may not be improper here to advertise our readers. They differ widely from the majority of Universalists in America. It would not be unjust we believe, to suppose the opinions in which he was early educated to have an undue influence over his mind even in its present state of maturity. Some and very important departures he has assuredly made, but we are by no means prepared to receive all of his sentiments as consonant with the word of God. Perhaps his views approximate nearer to those of the venerable MURRAY than almost any other writer with whom we are acquainted.

The principal object of this work is to prove "that only those who have *the absolute certainty of life everlasting belonging to themselves personally*, believe the gospel," or in other words, that he who believes the gospel, necessarily believes himself to possess a personal interest in that gospel; and the author discovers a great deal of talent and ingenuity in making plain the doctrine of revelation, that "*eternal life is the gift of* GOD," and in demolishing the popular sentiment that it is *conditional* and consequently that *man* can and must do something in its acquisition. Inwoven with this opinion, which under the auspices of the Methodists and the New School Presbyterians, is fast assuming the place of Calvinism in America, Mr. Thom recognizes a latent *scepticism*, as fatal to the christian character and faith as almost any notion that could be broached. But we have not time this week to give even a sketch of the author's views and arguments. The work is well written and discovers a familiarity with the best theological writers of the present and past ages. We hail the work with great pleasure, and although we think it unlikely to meet with full approbation from many Universalists on this side of the Atlantic, we doubt not it will do great good in the mother country. We shall give extracts from the Assurance of Faith as soon as convenient, and hope the work will be ably reviewed by the editor or some of the correspondents of the Expositor and Review. S.

## RENUNCIATION OF UNIVERSALISM.

The Genius of Liberty of the 8th inst. published at Jamestown, New-York, contains the Editor's *Renunciation of Universalism*, in an article of near *five pages in length*—better than *half* of his paper. We have no personal acquaintance with Br. Todd, the editor, but through report had imbibed favorable impressions toward him, and we shall endeavor not to let this last act of his impair those impressions, farther than we may be impelled to it by *unjust* and *unnecessary* reflections, on his part, upon our denomination.

He requests that whoever publishes his *renunciation*, would give it *entire*. He will excuse a non-compliance with this request now. We have not room this week. Hereafter we may take occasion to give it to our readers, whereby they can see for themselves, the weighty considerations which have influenced him to this important act in his life—for important it is, let it be considered in what light it may.

We have not the disposition to quarrel with any, much less with one in whom we have been wont to confide, for so important a change; for if the act, in the individual, is the result of a firm conviction of its necessity, and is calculated to enhance happiness, we *should* rejoice in his joy; and on the contrary, if it is the result of base and unworthy motives, the consequences are fearfully on his own head—not ours—for 'verily there is a God that judgeth in the earth."

We cannot but indulge some surprise, however, that it should take so *long a story* simply to give his renunciation; and especially that it should bear the least appearance of *detraction* from the general character of his old friends. It seems to us, were we, under a sense of duty, to abandon our present views, we could not have it in our heart to substitute *hard names*, or the least appearance of them, in place of kindness. We *think* now, we should rather make every exertion—yea, put forth every energy, as we would for a dear and valued relative or friend whom we conceived just plunging from an awful precipice—to save them from so dire a fate as we must consider them exposed to, should we honestly reverse our views. We *think*, also, we should do this in the spirit of kindness and love, and *not devote columns to telling community how much our motives would be abused by our old friends, before there was a possibility of their passing judgment upon them!* However, as none can tell how far a change of circumstances might affect his feelings, we will not be too positive in what would be our own course. Of this we may be certain, the nearer we approach the rule we have supposed, the surer would be the evidence that we had "been with Jesus and had learned of him."

He says he has *reason* to expect his "motives will be assailed." If they are honest, what matters it? Prudence would at least have dictated silence until this assault had been made. Shall we judge him by his own rule? Hear his language, "Such as never act from pure and good motives, are very apt to think others do not."

He talks much of the influence of the doctrine—asks the question, "are men apt to be more honest, kind, benevolent," &c. under its belief. In return we ask, are they apt to be *less* honest, &c.? If no', then Universalism possesses a decided advantage over every other faith, for no one can presume for a moment to deny that a firm and sincere belief in the *final holiness and happiness* of all created intelligences, is calculated in itself to yield a joy and consolation far transcending that of any partial faith.

"I had seen," says he, "its blessed influences spread out often on paper, but I could not see them any where else!" and then appeals, "*God knows I am honest in this assertion.*" Will he stand up before the searcher of all hearts, and say that he has *sincerely* believed Universalism, and still affirm that he has seen none of its benign influences, "*except on paper!*" To the jaundiced eye we are sensible there is no beauty in the brightest flowers. But we need not ask for the sincerity of his belief. In this very article we have his acknowledgement that he had drank deep of the "bewitching fascinations" of Frances Wright—that his "mind was awfully contaminated with her sweeping and ruinous principles," &c.

One or two of his assertions we feel bound to notice before closing. They are serious ones, and never should have been lightly uttered. He says *in vindication of his motives*, "I am able to show that I have recently rejected opportunities to secure a much greater chance for popularity than I can ever expect from this course. * * * * I can also show that for sometime past *I have had inducements of a* PECUNIARY *kind held out to me as a promulgator of Universalism*, far greater than I can ever expect from any other connexion!" We call upon him, unequivocally, for proof of this last assertion. The inference is plain, that the denomination has attempted to BUY HIM to a continuance with them. If this is so, the public *should know it*. If it is not, it is due the denomination that they know the foundation of such insinuations. We have had some experience in Universalism, rather more than the "*eight years*" of which he speaks, and we *know* it has held out few inducements, *in a pecuniary point of view*, to its followers; but it has, as we well know by experience, held out a rich reward, in that "joy," which is "unspeakable, and full of glory," to those who have sought and embraced it in sincerity, and understandingly.

We must, however, dismiss the subject for the present. So soon as we can make room, we shall give his article entire. P.

## THEOLOGICAL SEMINARY.

As one of the editors of this paper, I enter my protest against the establishment of a Theological Seminary by the denomination of Universalists.—I sincerely hope that the time may never arrive, when the establishment of such an Institution will be deemed necessary, or thought advisable.

A. C. T.

Br. Price is requested to state, that I am not the author of the beautiful tale republished in the New-Haven Examiner of the 22d inst. signed "Clericus," as Br. Fisk has suggested. I make this statement, that the author of said tale, (whoever he may be,) may not be shorn of his "blushing honors." L. F. W. A.

Philadelphia, June 24th, 1833.

[COMMUNICATED.]

## ILLUMINATED VERTICAL ORRERY.

Dr. A. Thomas is now exhibiting at the Hall of the Franklin Institute, Philadelphia, a splendid Illuminated Vertical Orrery. The instrument exhibits at one view, the Sun revolving on his own axis; the planets performing their rotary and orbital revolutions; and the moons revolving around the planets to which they respectively belong. Having witnessed the operations of this Orrery, I cannot do less than say, that the effect is sublime. And I know not how a parent can do himself and his children a greater favor, (for so small a sum,) than by attending the exhibitions referred to. An explanatory lecture is delivered by the Dr., embracing a statement of the magnitude of all the bodies belonging to our solar system, the distances of the planets respectively from the sun, their relative velocity, &c. &c. The lecture commences at a quarter past 8 o'clock *precisely*. A.

## MARRIED,

In Philadelphia, on Sunday evening last, by Ev. A. C. Thomas, Mr. Horace Corbin and Miss Mary Bingham, all of that city.

☞ *For Religious Notices, &c. see 3d page.*

## IMMORTALITY.

Air—'*Oft in the stilly night.*'

Oft, by the silent tomb,
Where grief is darkly bending,
Breaks thro' the lonely gloom,
This hope from Heaven descending,
Those forms, once fair,
That slumber there,
The bonds of death shall sever,
Those eyes, once bright,
Now sealed in night,
Shall wake and smile forever.
Thus by the silent tomb,
Where grief is darkly bending,
Breaks thro' the lonely gloom,
A light from Heaven descending.

O, when we meet again,
Those friends that moulder round us,
Freed from each darkling chain
Of grief, on earth, that bound us;
Each parting knell,
Each tear that fell,
Shall be forgot forever;
As, round the throne,
Close joined as one,
We clasp, no more to sever,
Thus by the silent tomb,
Where grief is darkly bending,
Breaks thro' the lonely gloom,
A light from Heaven descending.

*Northampton Whig.*

## EVENING MUSIC AT SEA.

BY A QUONDAM SAILOR.

If music be the food of love, play on,
Give me excess of it, * *
* * * * * *
That strain again; it had a dying fall.

*Shakespeare.*

On one of the delicious afternoons of February, peculiar to the West Indies, as the sun was declining below the Western horizon, the beautiful Hornet lay in a calm near the Island of Cuba. The sea was uncommonly smooth, imparting hardly sufficient motion to the buoyant ship, to disturb the sails as they lay listlessly against the masts. I had never, until then, fully realized the oft repeated comparison of the bosom of the ocean to a mirror; but now, the truth of it came home to me, and I felt that there was sublimity, even in the calm of the 'vasty deep.' I could not gaze on it without being reminded, by contrast, of the tempest that at times swept over it; and thus was its stillness associated with its commotion, its quiet with its power.

But though no breath raised a ripple on its surface, there was a ceaseless, but gentle swell, as if amid the coral beds beneath, some lonely water spirit slumbered, while the waters above rose and fell with its steady breathing. Occasionally, a 'sorrowing sea-bird' would flit by unheeded, or descending, kiss the wave, and soar aloft again till lost in space. Then would a shining dolphin push in pursuit of the terrified flying fish; and anon, glisten in the far depths, almost shedding light through the waters with the gloss of his silvery sides.

The sun was setting. How gloriously came upon me the force of these lines—

'Not, as in northern climes, obscurely bright,
But one unclouded blaze of living light.'

The whole ocean seemed of liquid gold: and the sky, far up, glowed as if some blazing spirit hovered in the void. The rays of the sun penetrating the water horizontally, looked like gilded cords, so distinct and brilliant was the refraction. It was a scene to inspire emotion of a lofty character. Before us was the glorious orb of light and life, sinking as it were, to rest in the wave-washed caverns of the deep; beneath, rolled the limitless ocean—fit emblem of the eternity over which we hovered; and above spread, the viewless ether, reflecting the deep blue of the wave beneath, unmarred by a single cloud.

At this hour, a few of the officers assembled on the forecastle to contemplate the scene; and recalling the joys of other days, to hold that converse, which, in a small degree, alleviates the privations of a seaman's life. With characteristic versatility, they passed from topic to topic, seldom dwelling long on one, till as the shades of twilight fell around, their feelings assumed a congenial hue, and graver themes were touched. The pall of night, thick set with stars, was thrown about the expiring day, and the moon, shaking off her watery panoply, rose full and clear, shedding a broad stream of silver light as far as the eye could reach.

Then it was, the remembrances of the past crowded up like odors from a bed of flowers, lulling the feelings to that delicious calmness, which pleasant memories always inspire, and which none feel more sensibly than the tempest-tost mariner. The father dwelt in tenderness with his distant family; the brother recalled the unbidden assiduities of a sister's love; and the son, as he leaned against the mast, his features set in a sedateness of sober reflection, felt his heart softened by the recollections of a mother's care.—But few remarks were made. All felt that the silence which reigned above, beneath and around should not be disturbed. Each one had retired to the recess of his own heart—a sanctuary too sacred to be violated.

Such was the state of feeling, when a clear melodious voice, slowly poured forth the first line of that exquisite song, "*Home, sweet home!*" As the words, 'Mid pleasures and palaces' swelled upon the air, a single exclamation of pleasure escaped the hearers, and they again relapsed into silence. We had often heard the song, but never heard it so thrillingly as then. Had it been sung by even an ordinary performer, its effect would have been great; but breathed, as it was, with a fervor and feeling I have never known excelled, in a voice, full, manly, and touching, it could not but produce a powerful impression. As the singer proceeded, the circle was augmented. The sturdy seaman seating himself with calm gravity, and by the side of the youthful midshipman, listened with enthralled attention. The man whose locks were whitened, equally with the boy whose features were unmarked by the furrows of time and care, seemed to drink in the beautiful words as a healing draught.

Oh, how magical is music at such an hour!—It comes to the heart like a flood of sunshine, dispelling its gathered mists, and causing high aspirations to spring into strength and beauty. The whole man is elevated above the narrowness of earth, and he seeks in thought to commune with the intelligences of a higher world and with that better Being,

'Who plants his footsteps in the sea,
And rides upon the storm.'

Thus were the feelings of the listening group, when the performer, at the close of the first verse, eloquently burst forth with the words—'There's no place like home!' An emotion was visible in all. There was a slight tremor in his voice, showing that he felt the influence of the line, and when he concluded it, his pause was longer than usual, and a deep sigh escaped him.

When he recommenced, 'An exile from home,' the agitation in those around, was merged in attention at the song, but his increased. His face was slightly averted, and the rays of the moon as they fell upon it, and glistened in the tear that rested upon his cheek, gave additional effect to the expression almost of agony, stamped upon his features. He was, indeed, as I know 'an exile from home,'—though from what cause I never could discover, and the smothered grief of years was now loosed, and flowed in unrestrained power over him.

He continued. As the song drew to a close, his emotion increasd with that of every one who listened. At length, as the line, 'There's no place like home'—rose on the stillness of the hour the last time, a rush of feeling was evident, which, in many, showed itself in tears! The man who had from childhood braved the foaming brine, and had stood without a tear on the brink of eternity, and he, who an outcast from society of the virtuous and good, knew no 'home,' alike with the being of turbid passions and unhallowed deeds, gave a tribute to him who had so well timed, and so feelingly executed, one of the most grateful songs that ever greets a seaman's ear.

Oh! it was good to look on men I had considered hardened in iniquity, thus throwing open the floodgates of long pent affections, that they might once more gladden and purify the soul. I could not think such men entirely lost; I could not look on human nature in a fairer and more pleasing aspect.

No one spoke; and after a few moments, in which all else was banished in one dear thought of the distant home we had exchanged for our 'home upon the deep,' each one sought his pillow, I do not doubt a purer and better man.

*Western Monthly Magazine.*

## SOLDIERS' FUNERALS.

There is a simplicity and a decency in a military funeral, even in its plainest form, far surpassing in solemnity all the pomp and pageantry of the most sumptuous funeral in civil life. There a number of hirelings, whose bodies only bear the garb of woe, while their countenances, gestures, and manner betray indifference or a hackneied observance of form, render the last offices to the deceased; and a hired vehicle bears the body to the grave, from which, perhaps, the bones of some old tenant of the sod are displaced, to make room for the new one, destined in process of time to a similar ejectment. Here, the deceased soldier is borne to his last resting place on the shoulders of his comrades; the flag under which he fought and died, is the pall which covers his remains; the sword and other emblems of his profession, which surmount the body, speak more than the most eloquent funeral oration to the heart of the spectator; the martial music, in solemn cadence, disposes the soul to suitable emotions; the fresh grave, open to receive its offering; the short, but affecting ritual is pronounced by the lips of a brother soldier, perhaps in the faltering accents of friendship; and the last volley seems to announce the entrance of the immortal part into the portals of eternity.


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The following Universalist Books are kept constantly for sale at the Messenger office, 2 and 3 Marble Buiding, Chatham-Square, New York.

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